

Pathin, Pushan, and Brahmahan, Shashin, Vedhas, Ushanas, Anudvan, Madhulit and Kashthatat belongs to the masculine gender. The terms Vanam (wood), Varuwater\ Asthi (bone) Vastu (thing), Jagat (universe), Saman (the verses of that Veda), Ahan (day), Karma, (act) Sarpis iclarified (butter) Bapus (body) and Tejas (energy) belong to the neuter gender. The terms Jayl (wife), Jara (old age), Nadi (river), Lakshrni (goddess of fortune), Shree (beauty), Stri (woman\ Bhumi (land), Vadhu (bride), Bhru (eye-brows), Punarbhu (a re* married widow), Dhenu (cow), Svasa (sister\ Matf (mother) Nau (boat), Bak (speech\ Srag (garland of flowers), Dik (quarter of the heaven), Krudh (anger), Yuvati (maiden) Kukubh, (quarters of the skies), Dyau (effulgence), Dhrite (comprehension), Pravrish (rainy reason\ Ushnik (metre) and Surnanas (flowers) belong to the feminine gender.

Now I. shall narrate to you the terms which are respectively included within the masculine, feminine and neuter groups according to the nature of their imports, or the nature of the act they signify. Shukla (white), Ki&la, Shuchi (pure) GHimani (the master of a village), Sudhi (intelligent one) V&hu (arms), Kamalabhu (the lotus-sprung deity), KartA (master or doer), Vahu (many), Satya (truth), Madhutakshi and Dirgha-pat (belong to the masculine gender. The terms Sarva (all), Vishva (all), Ubha (both), Anya \ other), Anyatara

(other than that) are terms that are used both in the masculine and feminine genders. Purva, Aparā, Uttara, Dakshina, Aparā, Antara, Tad, Yad, Idam, Ashmad, and Yubmad are the terms that are used in all the genders.

Here follows declensions of several words and rules of prosody identical with those enumerated in our translation of the Agni Puranam.